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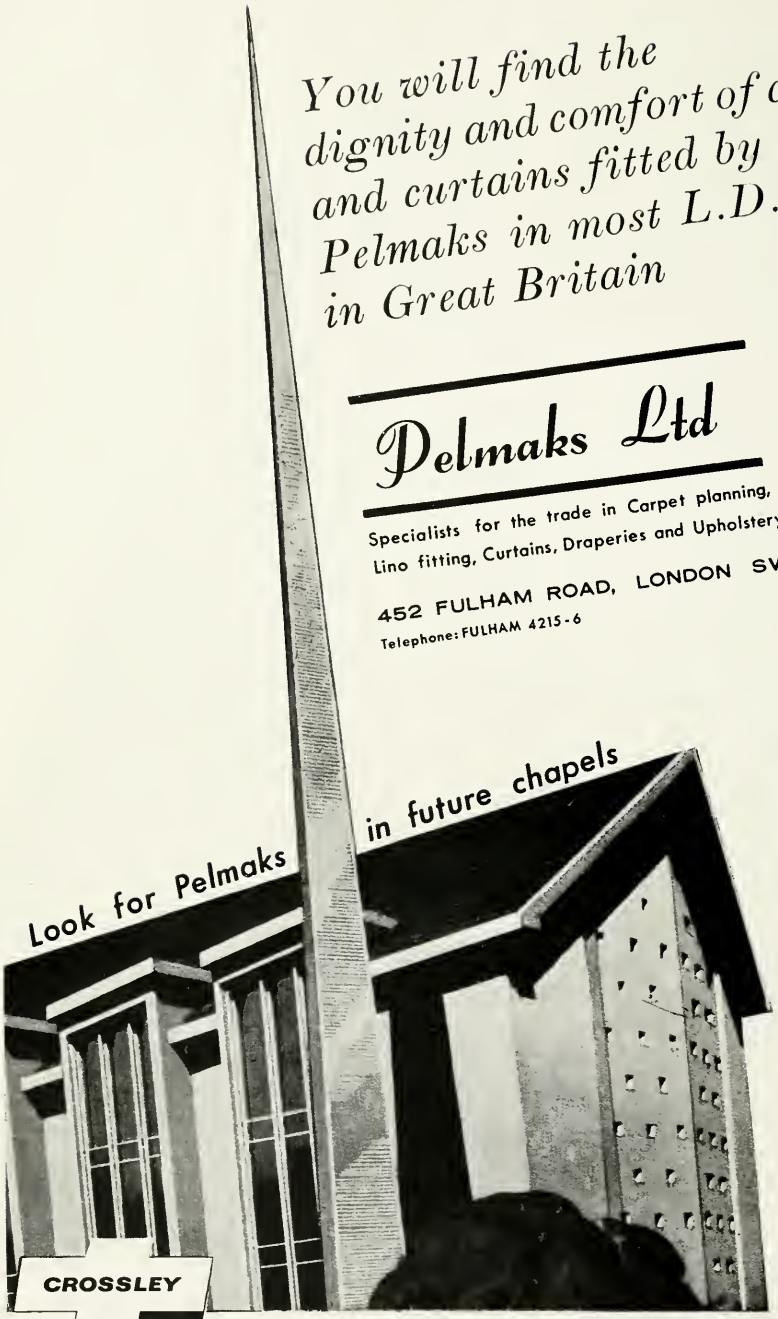

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A Virile, progressive Religion

MORMONISM is a LIVING religion. It brings new life and new goals to all who embrace it.

This is no less true of the youth of the Church than of older members. For youth, Mormonism is a virile, progressive, forward-looking religion which provides joy in clean living, wholesome associates, high ideals, and above all, a meaningful life.

Life must have a meaning if we are to truly enjoy it. It must mean more than mere existence, or more than excitement and entertainment. It must mean accomplishment, also, for there is no real satisfaction in life without accomplishment.

Mormonism tells the youth who he is, why he is on earth, and where he may expect to go after he leaves this life. It tells him WHY he is alive.

This is the most uplifting fact that any youth has ever heard. Instead of being told he is the off-spring of an ape or some "missing link," he learns in Mormonism that he is a child of God, actually of the race of Deity.

Mormonism tells him also that he may eventually and literally become like God, for that is our great goal, our greatest ambition.

Therefore Mormonism gives to the youth a plan of life which tells him how to grow intellectually and spiritually, and gives to him a physical programme that means health in the years to come—health to accomplish his goals.

Mormonism teaches him how to live pleasantly with others; and that he must work honestly for a living; how to select and woo the right kind of mate, and how to develop a worthwhile and happy family life. It guides him into good citizenship, good habits, and good thoughts.

It encourages him to read good books thereby becoming acquainted with the best minds of the world, and of the prophets who communed with God.

Mormonism gives youth direction, new horizons, new hopes, new aspirations and helps to bring them all into fruition in his life.

A THOUGHT FOR YOUR TALK

To my beloved young friends: . . . May I plead with you to be patient, to search the scriptures, to keep your lives balanced, and to reserve judgment, to keep faith, to keep clean, to go forth and rise to the high destiny that is yours.

—RICHARD L. EVANS

Millennial STAR

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Front Cover:

London Stake MIA members sailing on Lake Llangorse in South Wales during their week-long summer "Adventure Holiday" camp.

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MIA Leaders from the British and South-West British Missions and the London Stake participating in a week-long leadership training course.

FROM THE PEN OF THE PROPHET

Youth

by President DAVID O. McKAY

THE holding of the priesthood is a blessing, a blessing which too few of us in our Church fully realize, and in order that that realization might become more prized, our bishops should teach the young man who is recommended to receive the Aaronic Priesthood what the ordination to the Aaronic Priesthood means.

It is not sufficient just to present his name for approval in the meeting of the ward. He should be interviewed and taught previously from the beginning by the bishop.

I shall ever cherish in memory our appreciation for Bishop Edward E. Olson of Ogden Fourth Ward who came into our house and interviewed our son Llewelyn, and asked him about his willingness to receive the Priesthood of Aaron, and gave him instructions accordingly.

A bishop should teach the young

and the Priesthood

man who is recommended to receive the Aaronic Priesthood what the ordination to the priesthood means, not just present his name, I repeat, in council in the ward—but teach him that when he is given the priesthood he is expected to be above, not in pride and haughtiness, but in moral standards above his fellows.

Specifically, his playmates may swear, but he cannot do so with impunity. Some may even take the name of God in vain. A man of the priesthood cannot do that when he receives the obligation to render service to others, as a representative of Jesus Christ. He who takes the name of God in vain dishonours his priesthood.

Others may neglect their duties. Others may make fun of their teachers in day school. Others may break windows, but the bearer of the priesthood cannot do those things. It is the bishop's duty to teach them good citizenship and their duties in the priesthood.

Then the bishop will also follow similar teachings when the deacon is worthy to be ordained a teacher, and the teacher to be ordained a priest. With such teaching and training young men eighteen years of age, and young women of corresponding age, may in reality carve the moral atmosphere of the community in which they live. They truly have been set apart, not because of any pride, not because of any desire to rule unrighteously, but because of moral superiority. They are good citizens, and any bishop who profanes the name of God in the presence of others dishonours his priesthood. It is his duty to teach the young man from the time he is a deacon, through being a teacher and priest, the responsibility of true citizenship in the kingdom of God.

We are justified in being proud of our young men and young women. Some fail us, yes. Some of the children of our Father in heaven failed him. They had a right to choose. They had their free agency, and some of them chose to follow the fallen one, and they are following him today. We also have our free agency, a God-given gift, and some choose unwisely to follow pleasure and indulgence rather than the persistence and effort to rise above that which is low and mean into the realm of spirituality.

What I am saying is that to hold the priesthood is an individual blessing, but it requires, it demands, righteous living. God give us power so to honour it, I pray in the name of Jesus Christ.

Preparing to cast off. Sailing was one of the activities participated in by London Stake MIA members at their week-long summer "Adventure Holiday" camp on the shore of Lake Llangorse in South Wales.

Canoeing was also a popular pastime at the camp, especially among the boys on holiday. Pictured here are John Cary and Christopher Carter, both from the South London Ward.

THE ONLY THING WRONG

There are

says Elder BOYD K. PACKER

I WISH to write to young people everywhere. I confess to being partial to those of you who are in your teens. The very qualities that cause some of us who are a bit older to worry about you—youthful exuberance, resistance to restraint and domination—when matured a little will be your great strength.

When we hear the question, and we often do, "What is wrong with our teenagers?" I want to thunder out, "The only thing wrong with teenagers is that there aren't enough of them." I wish, earnestly wish, that this could be a private letter for I am prompted to write to you about a very personal and sacred matter. But I have such faith in you to be willing to write openly to you about this subject.

I take my text from the Book of Mormon. Jacob, a great Book of Mormon prophet, was teaching his people in the temple, and we find this descriptive verse: "Wherefore I, Jacob, gave unto them these words as I taught them in the temple, having first obtained mine errand from the Lord." (*Jacob 1:17.*) I repeat, "having first obtained mine errand from the Lord." It is about this errand, your errand, that I would speak.

Not too long ago I rode for several

not enough of them!

hundred miles with a group which included a boy named Henry. Though Henry was just in his early teens I was impressed with his inquisitive nature, with his searching, intelligent questions, and I thought, "Here is a young man with whom I can talk man to man about things spiritual." Henry has already obtained part of his errand. He is planning years ahead for service in the mission field. In The Church of Jesus Christ of Latter-day Saints there is not only room for young men and women, but you are needed here. The majority of nearly 12,000 full time missionaries serving throughout the world—in Yokohama and Hong Kong, in Melbourne and Auckland, in Santiago and Hermosillo, in Hamburg and Vienna — the great majority are young men just past nineteen years of age. In this Church you are not only given full opportunity and full responsibility, but also full ecclesiastical authority. it is when I contemplate this that I repeat, here teenagers are not just tolerated, here they are needed. And it is when I contemplate this that I want to repeat again, the only thing wrong with you teenagers is that there aren't enough of you.

I include in this errand all of you, not just those of you who have already distinguished yourselves — the captain of the football team, the valedictorian, the college or high school beauty queen. You are included, but I am writing at least as much to you who consider yourselves nobody or at best just anybody. Some of you have been involved in serious trouble and difficulty that is only partly of your own making. Some of you I am sure, feel your parents don't love you. In this I am sure you are mistaken. Some of you feel that because of these mistakes that what I say shall not apply to you. You may even feel that no one has a regard for you, that even the Lord doesn't love you. In this you are most certainly in error.

If you obtain your errand in life from the Lord, there is a special spiritual preparation necessary. It is something you must do alone, each of you, individually, by yourselves. It is intimate and personal and sacred. It relates to the most delicate and sensitive of your feelings, and it is only in the spirit of reverence that I approach this subject with you.

To achieve this spiritual preparation you must set out on a quest. The quest has all of the aspects of high adventure. It will require the gallantry of knighthood, all of the virtues of the storybook princess. It will take the resourcefulness of the pioneer, the courage of the astronaut, and the humility of a true saint. It will require some unteenage-like maturity. I say this because right now as teenagers you are trying to assert yourselves, trying to say to the world, mostly to yourselves, "I am *somebody*." But, this preparation will require some different attributes, some that perhaps have not matured in you as yet. It is almost out of keeping with your teenage personalities for you to be submissive and humble, isn't it.

Recently I was tucking one of our little boys in bed. He was just five There had been a difference of opinion as to whether it was bedtime or not. He had been guided gently to bed with something less than democracy. He looked up at me from under the covers and gritted his little teeth and said, "You are not in charge of me." Wise beyond his years he spoke just like one of you teenagers. And it is against this natural expression of youth that you will find your greatest contest.

The errand, the quest, is the search for a testimony—an individual conviction, a certain knowledge that

Elder Boyd K. Packer

In this Church there is love for you

In this Church you are needed, my

Jesus is the Christ, that God lives. Although much of religious expression is in group activity, this matter of testimony is not. It is individual—on your own, by yourself. It is because I have such confidence in you that I approach this sacred subject. I have confidence in all of the Henry's and the Bob's and Diane's and Beverly's and Allen's, and so I speak pointedly to you.

The Prophet Joseph Smith was about your age, in his fifteenth year, when he wanted to know for himself, for sure, what his errand in life should be. And, after reading James, chapter 1, verse 5: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him," he came to the conclusion, "... I must either remain in darkness and confusion, or else I must do as James directs, that is, ask of God. I at length came to the determination to 'ask of God' concluding that if he gave wisdom to them that lacked wisdom, and would give liberally, and not upbraid, I would venture."

(*Joseph Smith 2:13.*)

Do you know how to pray, teenager? Have you ever tried it — by yourself, alone? Have you ever knelt down and poured out your soul to your Father in heaven, asking for help, asking him to guide you as you seek for you errand in life?

Joseph Smith sought seclusion, by himself, alone, as a teenager individual to attempt to pray. He asked the Lord two questions; first, which of all the churches is true, and next, which he should join. These two questions are appropriate for every teenager to ask, those of you who are in the Church and those of you who are seeking after truth. Now, if you have the inclination or the desire to find out for yourselves, you are entering in by the way. Again from the Book of Mormon I quote the Prophet Nephi, who had been speaking to his people about this matter of testimony, and near the conclusion of his sermon he said:

"Wherefore, now after I have spoken these words, if ye cannot understand them it will be because ye ask not, neither do ye knock; wherefore, ye are not brought into the light, but must perish in the dark.

"For behold, again I say unto you that if ye will enter in by the way, and receive the Holy Ghost, it will show unto you all things what ye should do." (*2 Nephi 32:4-5.*)

There is a difference, you know, between saying prayers and praying. Don't expect it all to come at once. It is worth earning. Your efforts may seem in vain, but pray unceasingly, unyeilding. The Prophet Moroni said:

"... dispute not because ye see see not, for ye receive no witness until after the trial of your faith."

(*Ether 12:6.*)

Once you have a testimony of your own, some things won't seem to change a great deal. You will still have to work for what you get. You won't be immune to illness or death. You will still have problems to solve, but you will have great strength, and you will be prompted by the Spirit of the Lord in the solution of these problems. As you accept membership in the Church, you have the gift of the Holy Ghost conferred upon you. Some of you who are young members of the Church and some of us who are older have made very little use of this gift. It is a quiet gift. It is a still small voice. May I illustrate?

Many years ago my parents lived on a modest little farm. They were ordinary people of humble circumstances. They had prayerfully asked the Lord to bless them with all of the necessities of life and some of the comforts and conveniences. One Monday morning Father came in from the field. He had broken the plow. "I must go into Brigham City," he said, "and get some welding done. Would you like to go?" Mother was washing, but she hastily set things aside and prepared the youngsters for a trip to town. The big copper boiler was lifted from the range, the buckets of hot water were set off the stove into the bedroom. Mother took the youngsters to the front gate where Father soon appeared with the white-topped buggy. As she put her foot onto the step, she paused and said, "Dad, somehow I think I shouldn't go with you today." You can imagine

the conversation. "But why not? Hurry, time is wasting. You know you have shopping to do." Mother finally said, "I just *feel* like I shouldn't go." Thank goodness Father didn't tease her out of it. "If you feel that way, Mother," he said, "perhaps you should stay home."

She lifted the youngsters out of the buggy, and you can well guess what they started to do. Dad shook the reins, the buggy pulled down across the bridge, up the opposite bank and out of sight, and she has told me many times that she stood there and said to herself, "Now wasn't that silly of me." She busied herself with her washing again and in a moment or two she smelled smoke. Everything they owned, much of what they had prayed for, was in that modest little home. She didn't find the fire until the ceiling of the bedroom burst into flame, a ceiling made of muslin, sized with glue and wallpapered. A rusted stove pipe had permitted a spark to fall and settle in the dust atop the ceiling. A bucket brigade from the back pump, and the fire was soon out, and the incident closes without significance, unless you ask the question, "Why didn't she go to town that day?"

There is a sentence that has been tremendously important to me in the Book of Mormon. Nephi in speaking to Laman and Lemuel said:

"... Ye have seen an angel, and he spake unto you; yea, ye have heard his voice from time to time; and he hath spoken unto you in a still small voice, but ye were past feeling, that ye could not feel his words; ..." (*1 Nephi 17:45.*)

Again, I say, teenagers, that you are needed in this Church. There is a great mission, a great errand for you to perform. Young Henry will hardly be prepared in time for his mission call. Some of us, in our youthfulness, may unwisely want to say to our Father in heaven that which my little son said to me. We may be tempted to grit our teeth and say to him, "You're not in charge of me." This spirit is present in the poem "Invictus" which concludes:

"It matters not how straight the gate—
How charged with punishment the scroll.
I am the master of my fate,
I am the captain of my soul."
William Ernest Henley

It takes a spirit different from that if you, teenagers, will find your testiminy. The late Orson F. Whitney of the Council of the Twelve Apostles wrote a poem entitled, "The Soul's Captain." In answer to the declaration "*I* am the captain of my soul!" Brother Whitney said:

"Art thou in truth?
Then what of him who bought thee with his blood?
Who plunged into devouring seas
And snatched thee from the flood,
"Who bore for all our fallen race
What none but him could bear—
The God who died that man might live
And endless glory share.
"Of what avail thy vaunted strength
Apart from his vast might?
Pray that his light may pierce the gloom
That thou mayest see aright.
"Men are as bubbles on the wave,
As leaves upon the tree,
Thou, captan of thy soul Forsooth,
Who gave that place to thee?
"Free will is thine—free agency,
To wield for right or wrong;
But thou must answer unto him
To whom all souls belong.
"Bend to the dust that 'head unbowed,'
Small part of life's great whole,
And see in him and him alone,
The captain of thy soul."

Humbly, my teenage friends, I tell you that I have made that quest. Though less qualified perhaps than you, it became my blessing to *know* for sure which of all the churches is true, and it is because of experience that I hold out to you, not just the possibility that God will answer your prayer, but the very certainty of it. We tell you that in this Church there is love for you. In this Church you are needed. We love you because the Lord loves you. I bear humble witness that I know that God lives. I know that Jesus is the Christ, and that he loves all of us, including the youth.

COURAGE

by Bishop
ROBERT L. SIMPSON
of the Presiding Bishopric

I AM certain that every member of the Church has thrilled to the words of a stalwart young man of Aaronic Priesthood age who lived approximately twenty-six hundred years ago. When faced with a difficult situation, he said,

"I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them." (*I Nephi 3:7.*)

This young man, destined to become a great prophet, had a most important quality. He had courage, courage to stand on his own two feet rather than follow the so-called easier way—the more popular way—the beckoning of the crowd, in this case his own brothers.

Let us quickly span twenty-six hundred years and review a story of Aaronic Priesthood courage in our day. My heart was touched when I had the privilege of reading an excerpt from a serviceman's letter to his parents. Apparently, his training instructor had made it a habit of starting each day's discussion with a few off-colour stories.

One morning, quite by surprise, the instructor asked if anyone objected to a couple of *"good"* stories before starting the day's instruction. This young Mormon boy said that almost as though he had been ejected from his seat by and unseen power, he shot up and said, "Yes, sir, *I* object."

After a long stony silence, the instructor said, "Are there any others?" You can imagine the feelings of this boy's heart as one by one another dozen or so young army recruits stood in defence of what they really believed. Those standing were invited to leave the class, and then halfway out, they were called back with a comment from the instructor, "I guess we can skip the stories this morning."

Wouldn't you like the privilege of shaking hands with that kind of Aaronic Priesthood courage? Isn't it gratifying to know that you don't have to turn the pages of history back twenty-six hundred years to find the courage of a Nephi or a Daniel in the lion's den or a David meeting Goliath? And isn't it also gratifying to know that for every courageous heart with a fortitude to stand up and be counted, there will be a host of others willing to rally to the cause of truth and right?

Perhaps there might be a student who finds himself at the crossroads of decision today; whose circle of closest friends fail to live by the rules of conduct that he or she knows to be right. Might these so-called friends be urging you to take one more step away from all that you believe in, all that is sacred? Could these be the same first easy steps taken by a teenage boy recently who stated to a juvenile judge, "I just didn't realize it was happening—it was so gradual;" or the girl who pleaded, "I wanted so much to be popular with the others—and I was so wrong."

How grateful we can be that these young people had the courage to recognize their misdirection—and then even more courage to do what needed to be done in realigning their lives to correct standards.

Now, courage is an easy word to say. To be effective, there must be action—just like our serviceman a moment ago—positive action in the right direction which can only happen when that courage is inspired through positive, proper motivation.

Now, join with me, young people, through a thought sequence which should prove helpful to serious-minded church members as a basis for motivation in the right direction:

First, let us reconfirm in our minds that there is a Heavenly Father, that he is the Creator of heaven and earth and directs all that we survey.

Second, let us be assured that his house is a house of order, even to the extent that you and I have come to mortality now, in this day, by specific assignment for a real purpose.

Have you ever asked yourself the question, "Why wasn't I born two hundred years ago, or a thousand years ago?" There is only one reason, young people, because the Lord wanted you born now, in this important day.

Step No. 3, can we know for assurance that a young boy knelt in a grove of trees in the year 1820 and there received a personal visitation from God the Father and his Son Jesus Christ? Have you read the Joseph Smith story lately, with a real desire to *know* its truthfulness?

The fourth step: Why are you a member of this Church and kingdom? Could this be by chance? By your selection only? The Saviour has this

Pony trekking in the Welsh mountains was part of the training received by the London Stake MIA members at the summer "Adventure Holiday" camp.

to say in the fifteenth chapter of John:

"*Ye have not chosen me, but I have chosen you, and ordained you, . . .*" (*Verse 16.*)

I know that foreordination is a real part of the plan—we have a responsibility — a divine commission. if you please, conferred prior to mortal existence that can neither be disregarded nor taken lightly without far-reaching consequences.

The fifth and final point I suggest is that the Lord has given us a most precious gift that we call free agency. And after all is said and done. the final decision is ours with regard to our talents, our divine commission, our choice between left or right, right or wrong.

Youth of Zion, do you have the courage to do right? I sometimes wonder how we could have the courage to do anything but right if we *really* believe in the foregoing steps of logic. Let us just enumerate them again briefly:

1. God lives.
2. His house is a house of order.
3. The heavens have been opened and remain open today.
4. We are here by appointment, by foreordination.
5. And finally, the choice is ours as to what we do about it.

Now not only do we need courage in choosing our way, but we also need help. The best source of help is from those who love us. I would like to reconfirm a truth that has been spoken many times, that no one loves us like our parents, like our bishops, like our Heavenly Father. May we always seek our counsel and guidance from these three sources.

Youth is energetic ; youth is aggressive. The mind of youth is inquisitive, sometimes beyond sound judgment which often leads us into dangerous territory. The Prophet Joseph Smith had this to say to Martin Harris in kindly repremand: "When a man designedly provokes a serpent to bite him, the principle is the same as when a man drinks deadly poison, knowing it to be such. In that case, no man has any claim on the promises of God to be healed." (*DHC 2, 95-96.*) By the same token, can we expect the protection we need when we knowingly step beyond the limits of good judgment?

Moroni's reiteration of Mormon's teachings gives us the key for keeping a solid footing.

"*For behold, the Spirit of Christ is given to every man, that he may know good from evil ; wherefore, I show unto you the way to judge ; for every thing which inviteth to do good, and to persuade to believe in Christ, is sent forth by the power and gift of Christ ; wherefore ye may know with a perfect knowledge it is of God.*

"*But whatsoever thing persuadeth*

Sailing, canoeing, pony trekking —but they still had energy enough for a game of volley-ball in the evenings. Picture taken at the London Stake summer camp.

men to do evil, and believe not in Christ, and deny him, and serve not God, then ye may know with a perfect knowledge it is of the devil; for after this manner doth the devil work, for he persuadeth no man to do good, no, not one; neither do his angels; neither do they who subject themselves unto him." (*Moroni 7:16-17.*)

Yes, youth of Zion, history is still being made, and whether you like it or not, you have a hand in it. You will need courage and lots of it. You will need the help of those who love you and the support of loyal friends, real friends, friends who would encourage you in "every thing which inviteth to do good," as stated by Moroni.

Now in conclusion, may I suggest that this Church is not idly named. We are The Church of Jesus Christ of *Latter-day Saints*. These are the latter days; this is the final dispensation of time, and the programmes of the Church are all moving towards a sort of finalization or culmination. There is an urgency as never before about what needs to be done; and be sure of this, what needs to be done will be done on schedule, we hope by those initially foreordained to the task. But just as surely as night follows the day, if we choose not to accept our station, or if we grow weary along the way, placing less important things first, there will be substitutes raised to take our place, that the Lord's time-plan and ultimate purposes will not be thwarted.

Youth of Zion, stand up and be counted, have the courage of your convictions, and whatever you do, don't allow someone else to be a substitute for you in the kingdom of your Heavenly Father.

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New committee will direct all Church activities

AT a special West European Mission President's Conference, held in Geneva, Pres. Mark E. Petersen announced the formation of a central supervisory committee.

The new unit will direct and co-ordinate auxiliary, genealogical work and priesthood activities throughout the 12 missions and seven stakes in the West European area.

The functions of this new committee will be—

1. To provide leadership materials for the monthly leadership meetings for the various organizations involved.
2. To provide specialized help to individual officers in the respective organizations.
3. To prepare special instructions and guidance materials to be published in a monthly department for each organization in the "Millennial Star."

The "Millennial Star" will feature special sections devoted to the new supervisory programme. The magazine will become the instructional guide for all officers and teachers working in auxiliaries.

To make sure that proper communication and co-ordination is maintained with the General Boards and other organization chairmen and leaders in Salt Lake City, a close contact will be established between the chairman of each of the auxiliary and Priesthood organizations with the central Church leaders. All of the co-ordinating activities performed by the various chairmen of the Central Superivisory Committee will, of course, operate through the proper channels of mission and stake Priesthood, stake presidencies and mission presidencies

Each of the chairmen will form their own sub-committees, consisting of members with a knowledge of local conditions.

President Petersen announced the personnel of the Central Supervisory Committee as follows:

Relief Society: Sister Christine H. Robinson, formerly of the General Board of the Relief Society, and formerly a member of the General Church Co-ordinating Council, now wife of the President of the British Mission.

Primary: Sister Eileen R. Dunyon, formerly of the General Presidency of the Primary Association, Counsellor to Sister Parmley for years and wife of the President of the Central British Mission.

Sunday School: Dr. O. Preston Robinson of the General Board of the Deseret Sunday School Union, now President of the British Mission.

YMMIA: President A. Ray Curtis, of the Southwest British Mission, life-long MIA Executive and former Stake President.

YWMIA: Sister A. Ray Curtis, another life-long MIA worker and wife of the President of the Southwest British Mission.

Aid to Branch Presidencies: President David B. Haight, of the Scottish Mission, former President of the Palo Alto Stake.

Aaronic Priesthood (over and under 21): President Phil D. Jensen, President of the North Scottish Mission, former Stake President at American Fork, Utah.

Melchizedek Priesthood: Mark E Petersen and Max A. Bryan. President Petersen is a member of the Council of the 12 Apostles and presently President of the West European Mission. President Bryan, now with Sister Bryan on a full-time mission in the British Isles, was formerly President of the East Long Beach Stake, California.

Genealogical Research and Temple Attendance: Syger T. Hasenberg, now head of all genealogical microfilm and research work in Europe, representing the Genealogical Society of the Church.

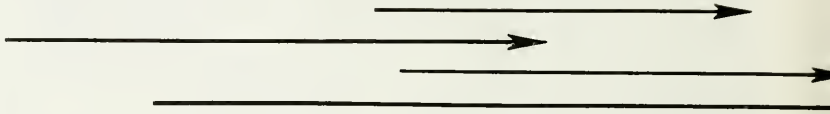
President Petersen has indicated that each of these chairmen will have expert assistance in their work.

As this new Central Supervisory Committee goes into full action, beginning in October, it is expected that the organization, procedures and accomplishments of the various auxiliaries, Priesthood and Genealogical Organizations involved will move forward with the greatest success and accomplishment yet enjoyed throughout the area covered by the West European Mission.

This new organization faces important challenges and great opportunities as it participates in the growth of the Church throughout this important part of our Lord's Kingdom.

The Branch President's Page

by DAVID B. HAIGHT, President, Scottish Mission



"Ye have not chosen me, but I have chosen you and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." (*John 15:16.*)

IN these few words the Saviour explained the order of government in his church. The Saviour indicated both that he was directing his church, and also that He was not elected by a popular vote nor was he nominated by the people.

Today the same order of government exists in the Church of Jesus Christ. Bishops and branch presidents are not nominated and elected by the popular vote of the people. They are called by the Saviour through His appointed servants. Does this mean the members of the church have no voice in the government of the church? No, the order of the church is "government by the consent of the governed."[1] Every bishop or branch president that has ever been called has been placed before his ward or branch for the sustaining vote of the people. The citizens in the Church of Jesus Christ of Latter-day Saints have always had the privilege of sustaining their leaders or manifesting their opposition.

A member of the Church of Jesus Christ of Latter-day Saints who raises his right hand to sustain a leader manifests a promise to give all his support to that leader until such a leader is officially released from office. The Lord requires this obedience.[2]

If every member were allowed to accept only the rulings, decisions, and actions which at the time seemed favourable; or if every member were allowed to withdraw support from a leader he deemed not righteous; chaos, disorder, disruption and trouble would reign supreme in the Church.

"Behold, mine house is a house of order, saith the Lord God, and not a house of confusion."

(*D. & C. 132:8*)

In the governments of the world, leaders in office have the authority to administer the laws of their country. The public is bound to accept the authority of their leaders. It is not conceivable that a person could refuse to accept the authority of a police officer because of the personal worthiness of the police officer. Furthermore it is less conceivable that the public could decide which laws they would or would not obey. There is order in government. If a police officer is not worthy of his office he should be removed. The procedure for his removal will follow the laws of the country. Until he is removed he will still hold authority of office. All laws of the country stand as enacted. If the laws are not proper or are unjust they may be changed; but until they are changed they must be obeyed.[3]

In the Church of Jesus Christ there are no unjust laws. All laws given to us by the Lord are just laws because they are Gods laws. We are bound to support and honour the leaders and officers in their callings. We do not have the right to accept or reject the leaders from day to day. We accept the leaders until they are officially released from office.

Backbiting, rumour, rebellion, fault-finding and other such difficulties stem from a failure to observe these principles of government in the church.

Just as the bishop or branch president is presented to the members for a sustaining vote, so also, all the officers and leaders of the ward or branch are presented for a sustaining vote. The officers and leaders of the ward or branch are not nominated or elected by a popular vote of the ward or branch membership. They are selected by the bishop or branch president and his counsellors as inspired by the Lord. The Lord knows who should be in a certain office at any given moment.

The calling of bishop or branch president is one of the greatest callings upon the earth. He is given the keys, power and authority of God. Although the members of the ward or branch have an obligation to the Lord to sustain the bishop or branch president, the bishop or branch president has an obligation to lead the people and to *inspire* them to co-operate and be obedient. The gospel of Jesus Christ is not a gospel of force, threat or intimidation. The Lord has instructed us that:

"No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, long suffering, by gentleness and meekness, and by love unfeigned."

(*D. & C. 121:41*)

In the world today there are two methods by which people exercise authority over others. On the one hand we have those who follow Satan's pattern. They rule with an "iron fist." They get the job done but in the process they develop within their associates deep feelings of resent-

Be a LEADER

ment, rebellion and hatred. To these so-called leaders the Lord has said:

"We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion. Hence many are called, but few are chosen."

(*D. & C. 121:39-40*)

On the other hand, we have those who are true leaders. They lead people—they don't push them. This is the Lord's way and it is founded upon love and understanding. In order to lead we have to be out in front.

A bishop or branch president has a dual role. He should be both:

1. A spiritual leader clothed with righteousness, and a
2. Kind, considerate administrator concerned with the temporal well-being of the members.

As spiritual leader the bishop or branch president should have a good knowledge of the scriptures. Even though he is busy he should always try to study the gospel every day. The Lord will inspire the bishop or branch president in thought and action but expects him to actively seek after truth and knowledge.

"Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence. He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved shall not be counted worthy to stand."

(*D. & C. 107:99-100*)

When the bishop or branch president has earnestly studied and gained an understanding of his duty then the Lord will inspire him in his calling. "No one can act his part in a play until he has first read the script." A bishop or branch president who does not understand his duty will lack self confidence. A full understanding of the duties of office brings him closer to the Lord and develops a feeling of peace and satisfaction.

Coupled with a regular study of the gospel, the branch president or bishop must always keep foremost in his mind the principle of prayer. The Lord is always ready to give us needed help and He promises an answer to our righteous prayers. It is true that ...

"... The effectual fervent prayer of a righteous man availeth much."

(*James 5:16*)

The faith and prayers of a bishop or branch president not only will sustain him but also will sustain the ward or branch .

"Be thou humble; and the Lord thy God shall lead thee by the hand and give thee answer to thy prayers." (*D. & C. 112:10*)

This is the promise of a loving Father. Although difficulties and problems arise, the Lord will guide the prayerful bishop or branch president. The bishop or branch president will be richly rewarded; happiness and satisfaction will be his lot.

1 *Priesthood and Church Government*, Widtsoe, Page 198.

2 *Priesthood and Church Government*, Widtsoe, Page 196, 197.

3 For more information see the *Doctrine and Covenants*, Section 134.

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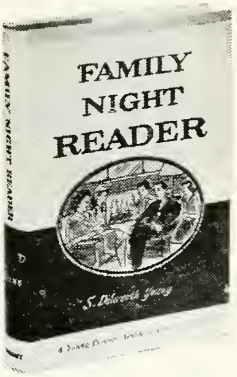

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MELCHIZEDEK PRIESTHOOD

Seek out the member at large

by President
MARK E. PETERSEN
and
President MAX A. BRYAN

A UNIFORM organization is necessary to carry out a uniform programme in our Melchizedek Priesthood work.

So that all will understand our plan of organization, we mention in this article a few definitions and a few suggestions for organization.

First let us say that all Melchizedek Priesthood members should belong to some quorum or unit within that priesthood. There should be no "members at large," or "scattered members" who are not affiliated with a group of priesthood bearers. All should belong, no matter how scattered they may be.

There are high priests' quorums where ever there are high priests. There is such a quorum in every stake, and there may be such an organization in missions if there are any high priests available. Usually there are no high priests or seventies in missions, since their duties are more particularly related to programmes within stakes. In missions our Melchizedek Priesthood brethren are usually all elders.

How are elders organized?

Whether in a stake or mission, if there are fewer than 49 elders, the brethren are organized into what is known as a unit. A unit has a leader, not a president, although in a unit with 20 or more elders, this unit leader may have counsellors. Always there should be a secretary. There can be only one unit in a stake or mission, and then only if in the entire stake or the entire mission there are fewer than 49 elders.

When there are 49 or more elders in a stake or mission, they should be organized into a quorum, with a quorum presidency and secretary.

If there are 98 or more elders in a stake or mission, two quorums should be organized. If there are 147 elders, three quorums should be organized. If there are 196, four quorums should be formed, and if there are 245, we may have five quorums.

No quorum should have less than 49, and whenever there is a multiple of that figure, an additional quorum should be formed.

Stakes may organize their quorums without reference to Salt Lake City. Missions may form or divide quorums only upon approval of the General Melchizedek Priesthood Committee in Salt Lake City.

Where a quorum extends throughout a stake, and there are sufficient elders to form only one quorum within a stake, a group should be organized in each ward and branch. Each group is presided over by a group leader, and is a part of the quorum and under the direction of the presidency of that quorum.

Similarly, when there are sufficient elders for only one quorum in an entire mission, groups may be formed in the several branches, each group under the direction of a group leader, and all under the supervision of the quorum presidency.

Where there are enough elders to form more than one quorum in a stake or mission, fewer groups may be included within a quorum, there being one group to each branch.

Where there are insufficient elders to form a group in any one branch, it may be desirable that they meet with a group in some adjacent branch. If there is no nearby branch, the elder or elders in such small branch may meet according to the direction of the branch president and the quorum president.

Every member of a quorum, no matter how widely scattered the membership may be, should be contacted by some quorum or group officer at least once every month. This may be done in weekly meetings, in visits to homes of the brethren, or by mail where distance is great.

In each stake there should be a Stake Melchizedek Priesthood committee, as in each mission likewise there should be a mission committee.

The stake organization should be as follows:

Stake president, chairman.
High councilman in charge of local missionary work.
High councilman in charge of genealogical work.
High councilman in charge of home teaching.
Stake clerk as secretary.

The mission organization should

be:

Mission president as chairman.

Mission counsellor to assist with local missionary work.

A district president to encourage genealogical and temple work.

A district president to encourage home teaching.

Mission secretary is secretary to committee.

In both instances, quorum presidencies work under the direction of these committees, the stake members under the stake committee, and the mission members under their mission committee.

The stake works separately from and without any connection with a mission even though there is geographical overlapping, and the mission works independently from the stake. They may both follow the same programmes, but their jurisdiction is kept separate.

Group leaders in both mission and stake, work under their own quorum officers, and co-operate with branch presidencies and bishoprics in their work as desired.

Regular meetings of the Melchizedek Priesthood committees should be held to plan the work of the organization. This committee should instruct quorum officers in their responsibilities. Regular leadership meetings should be held for this purpose.

The committee should not take from the quorum presidencies the operation of the quorums. They should merely advise with the quorum officers, and permit the quorum presidency to direct the quorum through the group leaders in the various wards and branches.

Regular reports should be provided by secretaries, as directed.

In subsequent articles, further work will be outlined.

It is suggested in this article, that if there is a lack of organization, it be taken care of at once so that quorum and group officers may use the instructions which will appear soon.

God's greatest gift to man

by G. EUGENE ENGLAND
President of the London Temple

THE whole burden of responsibility given to the church by our Heavenly Father is to lead the children of Adam back to him as his heirs. This heirship, eternal life, is the greatest gift of God and man's ultimate blessing. It is earned through obedience to all the laws and ordinances of the Gospel. (*D. & C. 14:7.*) After true repentance we are forgiven of past sins in baptism and start out clean and free to a new life of obedience, and of service to our fellowman, that they may also receive this blessing.

After years of experience a young man and a young woman should be ready to be put under covenant, in the Temple of God, to obey, and thus be endowed with the blessings from our Father in Heaven for this life and for eternity. This is called the "New and Everlasting Covenant of the Gospel." It includes repentance and baptism, receiving the gift of the Holy Ghost, the priesthood of God, sealing of wife and husband and children to parents, and performing these ordinances for those who have passed into eternity without having a chance to hear the gospel and choose to obey or reject it. These sealings are performed by the authority of the one man, our Prophet, who holds this power on the earth. The Doctrine and Covenants 132:7 also tells us they must be sealed by the "Holy Spirit of Promise." This means the blessings may be given but are not effective until the person is fully repentant and living in accord with the requirements of the gospel so that the Holy Ghost may seal the promise of eternal life upon them.

President David O. McKay has written, "The whole purpose of life is to bring under subjection the animal passions, proclivities and tendencies that we might realize always the companionship of God's Holy Spirit."

We start on a path towards the greatest gift by practising the first principles of the gospel and striving to perfect ourselves. By diligent effort we add to our faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity. The experiences of earth's life are to build character by the choices of our own will-power. Through study and prayer we learn what is required of us and through effort and sacrifice we gradually become more Christlike.

After striving to live a perfect life and asking in humble prayer, the Holy Ghost will witness to us of the divinity of God the Father and of

Jesus the Christ. This testimony will come and add joy to our lives as we teach and serve in the church. This plan is from pre-existence and is the plan of family exaltation.

Parents in the church are commanded by the Lord (*D. & C. 68:28*) to rear their children from babyhood to love the gospel and to walk uprightly and seek His blessings. Ideals and attitudes of truth and honesty must be ingrained into each day's experiences so they become a very part of the child's being. Each principle of truth and light lived in the home leads the children to maturity, with a love for the gospel way of life. A mission and temple marriage are held as high goals requiring purity of life to insure worthiness. The discipline of the body tempers the soul towards the divine nature; and then the experiences of life, love, marriage, birth of children, priesthood service and temple ordinances are wrought with great joy and happiness. The children of God are expected to accept his plan for us and to diligently teach it to others. The foundation of truth it builds upon insures us the successes and joys of life's most glorious experiences. We learn to place that which is worthwhile in its true relationship with things of lesser value and enter into a programme of study, prayer, service and wholesome family life with fun and recreation.

There is great unhappiness awaiting us if we do not control our animal instincts and school them to the will of God. "Sin never was happiness," said Alma to his son.

In counselling with people who come to the Salt Lake Temple for advice, I found the greatest heart-rending experiences are caused by passion, appetite and hatred. It is hard indeed to see the remorse of a broken-hearted boy or girl, man or woman, who have forgotten under the pressure of physical desires that they are God's covenant children. There is encouragement in that after their soul suffering, relief can be assured, that all is not lost; for, through true repentance and restitution lives can be rebuilt and peace and brotherhood regained.

We of the Church of Jesus Christ, look to the temples where spires reach heavenward, where the inscription "Holiness to the Lord" expresses the blessing for which each true heart yearns. President McKay said, "The temple should ever be a light, influencing members of the church to develop those characteristics which transform a human being prompted by animal instinct into a spiritual being responsive to the promptings of God our Heavenly Father."

Ideals, aspirations, divine nature, eternal life are all expressive words, but the actual daily living is the important thing. I know a young man who pledged his love and asked for the eternal companionship of a lovely young lady as the sun cast its first beams over the spire of the temple. This couple have worked for education, served a foreign mission, and given three years in the Air Force. During this time they have reared a family of beautiful children and have found great joy with them and in church service.

As ward genealogical chairman he planned endowment excursions to the temple, 500 miles distance, which required travel by coach all night, sessions all day, and another ride home for Sabbath day duties. The rewards of this kind of obedience and service comes in many ways. This young man won a scholarship that will free him of indebtedness when he finishes a Ph.D. Daily he comes home to a devoted wife, and looks into the eyes of his sweet children who have been well born with healthy bodies and minds. He goes to bed at night with no remorse of conscience knowing that this day he has done his best for God and his fellow men. He knows that family prayers have set the goals for great and good things in his life and he prays with his children to teach them his concern for them and for others. As they have been led by their parents they now lead their little ones towards the gift of eternal life. To bless such couples who come to the temple prepared to receive their sealings is one of the most satisfying experiences of my church service.

May our Father help us to appreciate our blessings here upon the earth and to reach out for this greatest gift through our faithfulness.

Activity is t

by PHIL D. JENSEN, President of the N

AARONIC PRIESTHOOD ADULT designates the programme for members 21 years of age or older who hold the Aaronic Priesthood. Most of these men will be those who have been baptized recently in the church.

The Aaronic Priesthood Adult programme is the means by which men may be schooled in the principles of Church administration in order that they may take their places orderly in furthering our Father's Kingdom here on earth. One cannot be a recluse and be a true Latter-day Saint. Membership is synonymous with activity, and activity is the only way we really learn the principles of exaltation. Study alone is not enough. We must do His will in order to know the doctrine.

There are four offices in the Aaronic Priesthood. These are Deacon, Teacher, Priest and Bishop.

Deacon

The Aaronic Priesthood is conferred at the time a man is ordained a Deacon. Some of the assignments which may be filled by a Deacon include passing the sacrament, giving public addresses in church meetings, giving scripture readings in Sacrament Meetings, being a messenger for the Branch President, gathering fast offerings, assisting in the care of the meetinghouse, notifying members of meetings, bringing in new residents of the branch, helping to revive inactive members and participating in missionary work. He may also assist in the Home Teaching Programme with a member of the Melchizedek Priesthood.

Teacher

A Teacher may do all the things which a Deacon may do. In addition, he has the responsibility "... to watch over the church always and be with and strengthen them." (*D. & C. 20:53*).

he first essential

ADULT

orth Scottish Mission

The Teacher should prepare himself to be an effective Home Teacher so that he may, through love and example, see that there is "... no iniquity in the church, neither hardness with each other, neither lying, backbiting, nor evil speaking;

"And see that the church meet together often, and also see that all the members do their duty.

"And he is to take the lead of meetings in the absence of the elder or priest—" (*D. & C. 20:55-56.*)

Priest

The next higher office in the Aaronic Priesthood is the Priest. The Priest may do all that a Teacher and a Deacon may do. In addition, the Priest may baptize, administer the Sacrament and ordain Deacons, Teachers and Priests.

Although Priests hold this authority, they may only perform these ordinances under the direction of the Bishop or Branch President. This is true of all priesthood ordinances. We must not perform any ordinance without the authorization of those in authority.

Bishop

The highest office in the Aaronic Priesthood is the Bishop. He presides over the Aaronic Priesthood. His is a dual calling. Although we refer continually to the presiding officer in a ward as "Bishop," he conducts many of the affairs of the ward as a High Priest. Because he is both a High Priest and a Bishop, he has authority to preside over the Melchizedek Priesthood members of his ward as well as the Aaronic Priesthood, and he becomes truly the father of the ward.

While there is no fixed schedule for ordination to, or advancement in the Aaronic Priesthood for male members who are 21 years of age or older, it is suggested that they follow a planned rate of progress in the Priesthood. The first two months after baptism are generally a period of adjustment, and a time when the new member will become acquainted with his obligations and responsibilities by means of the seven fellowshipping discussions and through attending his Church meetings. The seven fellowshipping discussions should normally be completed by the end of eight weeks following baptism.

Within a month and preferably within two weeks following baptism, the new adult member should be interviewed by the Branch President, sustained in a sacrament meeting and ordained to the Aaronic Priesthood. In order that new members be made to feel part of the Church, they must be brought into activity immediately. Weeks and months should not be allowed to pass by while the new member "proves" himself.

It is suggested that he remain in the office of a Deacon for approximately 3 months performing duties and obligations entailed in this office. At the end of this time, he should be interviewed for advancement to the office of a Teacher. He must be found worthy by means of an interview and sustained by the assembled saints. As a Teacher he is expected to participate in the responsibilities of that office. He should manifest a spirit of love and devotion to the Gospel and to those with whom he associates. A recommended length of service is three months or until he has exhibited the necessary development and stability to be advanced to the office of a Priest.

During this time of approximately seven months, a person should begin to develop a good working knowledge of the Gospel. He will begin to realise the blessings of having the Priesthood in his home and the necessity for continued application of the Gospel principles in preparation for a successful and full life in the Church.

It is suggested that once a man has been advanced to the office of Priest, that he remain in that office for a period of five months. Here he will have the opportunity of participating in some of the essential ordinances of the Church such as baptism and ordination. During these months of activity in the Aaronic Priesthood, he will be preparing himself for the added responsibilities and obligations of the Melchizedek Priesthood.

Following this time schedule, a man may advance in the Aaronic Priesthood just as readily as his activity and worthiness dictate, but it is important that he serve and participate in each and every office before being considered for ordination to the Melchizedek Priesthood. Under no circumstances should he skip any office in the Aaronic Priesthood.

Requirements for ordination to the office of Deacon should not be as rigid as requirements for ordination to a Priest and for ordination to the Melchizedek Priesthood. When a man receives the Melchizedek Priesthood and is ordained to the office of Elder, it normally means that he is now ready to assume the obligations of the Temple. Inasmuch as worthy men may be recommended to the Temple after a year's membership in the Church, it is essential that the progress and development of adult members in the Aaronic Priesthood be prayerfully and thoughtfully carried out.

YOUTH

Organise for a succe

by President
PHIL D. JENSEN
President of the
North Scottish Mission

GOOD Latter-day Saints are developed out of religious experiences. Ours is not a spectator church, but a church of participation since we are in reality a "kingdom of priests." (*Exodus 19:6*)

Not only is the work of the kingdom accomplished by the priesthood, but the priesthood constitutes the means by which members of the church may grow in "wisdom, stature, and in favour with God and man." (*Luke 2:52.*)

Participation requires understanding. Understanding comes through step-by-step introduction and involvement in the priesthood processes. Advancement in the Aaronic Priesthood requires conformance to Gospel principles, and this conformance should be a gradual process of perfecting the individual as increased power and authority are bestowed upon him.

It will be the objective of this and subsequent articles to delineate the principles, the procedures, the processes and the detailed methods by which every worthy male member may progress through the office of the priesthood whether he be a member of a full-fledged quorum with its diversified activities or the only priesthood member in his locality. Priesthood exists for the exaltation of the individual. The blessings of the priesthood may be enjoyed irrespective of the size of the branch or ward where a person resides.

Suggestions and instructions will be given for the development of spiritual, social, mental and physical qualities of priesthood members, and for the calling and training of priesthood leaders.

Most branches will operate under the jurisdiction of a district. Ideally, a district or stake meeting to train priesthood leaders should be held monthly. Under scattered geographic conditions this training meeting, known as a Priesthood-leadership meeting, should be held quarterly, wherever possible. In the stakes or large districts, much of the instruction will be given by members of the District Council or the Stake High Council assigned to the Aaronic Priesthood committees.

In smaller districts, it is the responsibility of the District Presidency to conduct the departments for the Priesthood leaders. As distinguished from a general priesthood meeting, the Priesthood leadership-meeting is not a preaching service. It is conducted on a workship basis for discussion of projects and activities.

ssful operation

The ultimate success or failure of stake, mission and district efforts is reflected in the work of the wards and branches. Unless and until the priesthood functions on a local level in the lives of members the work of all supervisory organisations is in vain. To insure the successful operation of the Aaronic Priesthood programme the branch or ward should organize its priesthood in one of four ways depending upon the number of active priesthood leaders and the number of bearers of the Aaronic Priesthood. As the branch progresses the type of organisation evolves from phase one to phase four as follows:

Phase One:

Where only a presiding elder officiates in a very small branch, he will be the only member of the "committee." In such instance, he will exercise his best judgment, always seeking the counsel of the district president for each programme in determining the extent to which the programme is adopted in the branch. He will conduct the weekly priesthood meeting, keep all records, and make both branch Aaronic Priesthood reports each month.

Phase Two:

The branch president, one counsellor and a general secretary may constitute the "committee." Under this organization, the president will either assume, or assign to his counsellor, the responsibility for looking after all bearers of the Aaronic Priesthood with the secretary assigned to assist in addition to keeping all Aaronic Priesthood records and making both monthly reports to the district

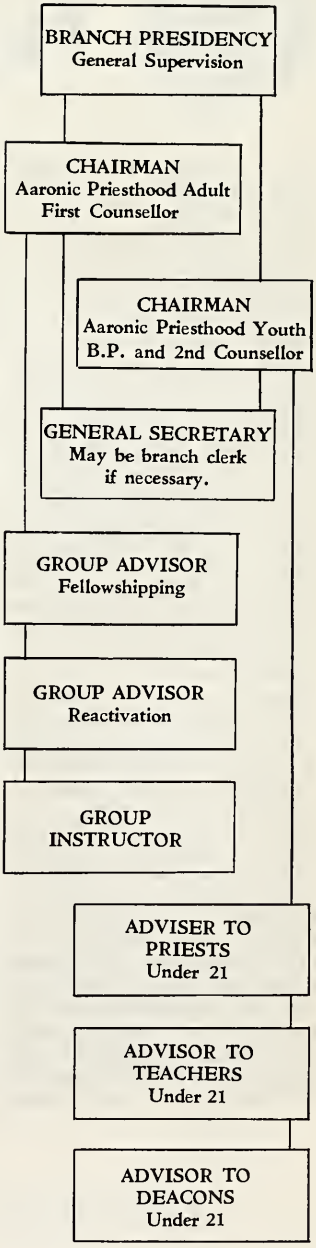
Phase Three:

Where a full branch presidency preside, they, with a general secretary, may comprise the membership of the branch committee. In any case, Aaronic Priesthood bearers under 21 may meet in their department during the branch priesthood meeting under the direction of the members of the branch presidency, while Aaronic Priesthood bearers over 21 will be given separate leadership by another member of the presidency. The secretary will be well occupied with records, minutes of meetings, and both monthly reports to the district president.

Phase Four:

In large branches with adequate leadership and ample housing facilities, both Aaronic Priesthood committees will be organized as suggested in the chart and both Aaronic Priesthood programmes will be carried forward in the branch.

BRANCH COMMITTEES



Nowhere are women

IT was a significant day for women the world over when the prophet of the Lord said to a small group of eighteen women, "I now turn the key in your behalf in the name of the Lord, and this Society shall rejoice, and knowledge and intelligence shall flow down from this time henceforth." (*D.H.C. Vol. IV, p. 607*)

From that hour, over one hundred and twenty-two years ago, until today the forces of righteousness have operated for the emancipation of women. From that day to this the status of women has improved and in this country and in country after country women have taken or are taking their rightful place in the world. Nowhere else on earth are women more highly esteemed, their independence more completely respected, their place and station higher and more honoured than in the Mormon Church.

Wherever women live in the world and if their souls have been touched with the refining influences of Relief Society, their lives have been enriched, their homes have been blessed and the community made better.

Relief Society is one of the oldest women's organizations in the world. It was established under the authority of the Priesthood, as an aid to the Priesthood and after a pattern of the Priesthood by direct instruction of our Father in Heaven through the Prophet Joseph Smith. This great organization is not just another club or ladies' aid society. We must always remember that it was divinely inspired for the assistance, spiritual growth and personal development of *every* woman in the Church.

Individual Relief Societies are in operation in over 5,583 wards and branches throughout 52 countries of the world. It is a great world-wide sisterhood of over 262,000 members. Regardless of whether or not these sisters meet in tastefully decorated Relief Society rooms in beautiful L.D.S. Chapels, in rented halls, or in member's homes, these organizations operate basically the same. They are guided by the grand keywords of the Society—Said Jesus, "Ye shall do the work which ye see me do."

(*D.H.C., Vol. V, p. 20*)

To motivate the establishment of properly organized and operated Relief Societies throughout the West European Mission and Stakes, President Mark E. Petersen has announced the formation of a Central Supervisory Committee. One of the functions of this committee is to work out a programme "adaptable to each mission and stake, uniform for all, and put it on a basis which can easily be demonstrated to the local people for their acceptance."

In carrying out this assignment it is our hope to present regularly, through the pages of the "Millennial Star," specific guidance materials for the use of Relief Society Officers and Teachers throughout the West European Missions and Stakes. Also, it is expected that additional leadership materials, containing lesson helps, organization and procedural instructions, will be prepared periodically and distributed in printed or mimeographed form to Relief Society workers in this area.

In order to make sure our Relief Societies are organized and operated along uniform lines the following preliminary suggestions are herewith presented:

1. **Membership**

   a. Membership is open to *all women of good character and reputation.*

   Members and non-members of the Church both are invited. However, every Latter-day Saint woman should be a member of Relief Society. A special effort should be made to enroll all sisters as soon as they are baptized or move into a ward or branch, so that they may benefit from the privileges and blessings of Relief Society and so that the Relief Society Organization may benefit from their talents and abilities.

   b. Received by Vote

   The name of a woman applying for membership in Relief Society should be presented at a regular meeting, usually by the President or conducting officer, and the applicant should be accepted for membership by a majority vote of the members present. This is a fundamental Relief Society procedure as the society is organized, "after a pattern of the priesthood." When the Prophet Joseph Smith organized the Relief Society he said: "I now declare this Society organized ... and all who shall hereafter be admitted to this Society must be free from

...than

more honoured

censure and must be received by vote." (*Relief Society Minutes, March 17, 1847*). Whenever possible sisters should be in attendance at the meeting when their names are presented for vote.

c. Obligations of Membership

Membership in Relief Society entails an interest in the Society, a willingness to support it and participate in its activities and attendance at regular Relief Society meetings whenever possible. However, membership is solicited from women who may not be able to attend regular meetings at the present time, but who wish to be members and support Relief Society to the best of their abilities and who may be able to attend at a later date.

2. **Meetings**

Relief Society meetings should be held weekly at the *same time* on the *same day* and at the *same place*. This central place and this regular time are important so that the sisters can plan ahead. Although a weekday is definitely preferred in order to carry out the complete programme of Relief Society. However, when a meeting place is unobtainable, it is permissable for the Society to meet on Sunday at the same time as the Priesthood Meeting, but in a separate room. If this Sunday meeting hour is necessary, the Work Meetings, of course, should be held on a week day.

In order for our women to develop their spiritual, cultural, social and home-making abilities, a variety of meetings are planned. These are:

Types of meetings

First Week: Theology and Visiting Teacher Meetings.
Second Week: Work Meeting.
Third Week: Literature.
Fourth Week: Social Science.

3. **Organization of the Society**

If a Society is to function properly, it should be completely organized with the following officers. It is important that this organization be effected at the beginning of the regular Relief Society season in October.

Officers for Ward and Branch Relief Societies

President; First Counsellor; Second Counsellor; Magazine Representative; Theology Class Leader; Visiting Teacher message; Secretary-Treasurer; Chorister; Organist; Work Meeting Leader; Literature Class Leader; Social Science Leader.

If the organization is small, adaptations from this pattern are acceptable if approved by the Central Supervisory Committee — details of this will appear in subsequent articles in the "Millennial Star."

Sisters should not hold more than one position in the organization unless it is absolutely necessary. Every sister should have the joy of participating in Relief Society.

Procedure for appointing officers and teachers

The Relief Society functions under the direction of the Priesthood therefore the President of the ward or branch should be appointed by the Bishop or Branch President. In consultation with the Bishop or Branch President the Relief Society President then proposes the names of women to serve as counsellors. Names of women to serve in other positions are considered by the Relief Society Presidency and submitted to the Ward Bishopric or Branch Presidency for approval. The Bishop or Branch President may prefer to notify the sisters personally of their calling to office in Relief Society or he may authorize the Relief Society President to do so. In any event, the Relief Society President or Presidency, should interview each worker individually explaining to her the full duties and responsibilities of her important calling. These callings should be conducted in a formal dignified manner so that the sister fully appreciates her duties, responsibilities, and also the blessings which will come to her from serving the Lord.

In presenting these suggestions here and in future issues of the "Millennial Star," General Board instructions and procedures will be followed. We shall also take into consideration the needs peculiar to the missions and stakes in the West European area.

in the Mormon Church

by CHRISTINE H. ROBINSON

by President O. PRESTON ROBINSON,

That they

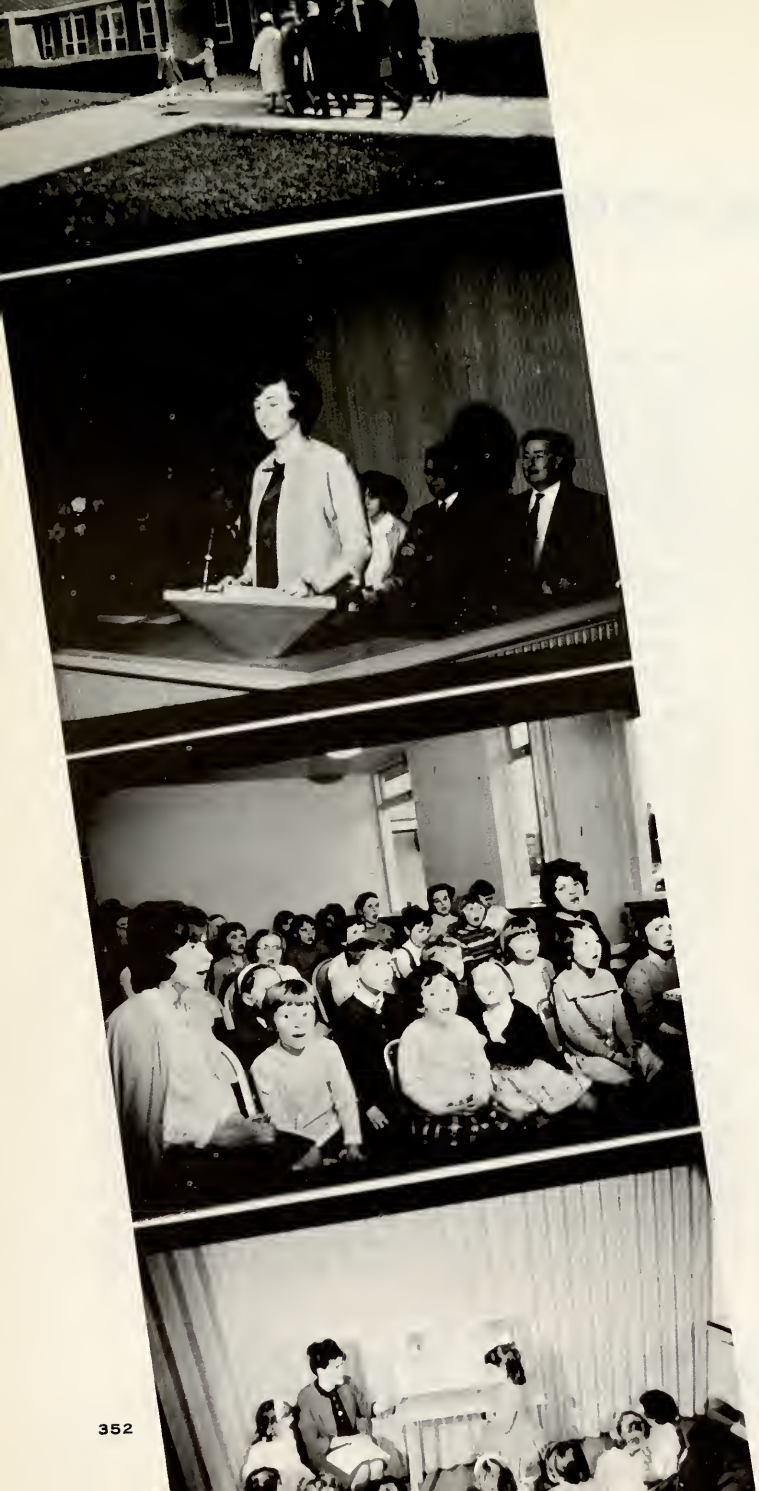
"The objective of the Sunday School is to teach the Gospel of Jesus Christ to every member of the Church.

"This Sunday School teaching should result in the development of a vital faith in God, the Father; in His Son, Jesus Christ; and in the Holy Ghost; and in the development of a testimony that Our Father's power has been restored by Him to man through the Prophet Joseph Smith. Such testimony is evidenced by each member's consecrating his time, abilities, and possessions to bring about our Father's purposes on earth, and results and eternal joy and exaltation." (*Sunday School Handbook.*)

AS indicated in this statement of objective, the Sunday School is the Church's teaching organization. This organization exists for no purpose other than to teach the Gospel of Jesus Christ to every member of the Church from three years of age on to the end of life.

The Organization

To achieve this sacred objective, the First Presidency of the Church, through the Sunday School General Superintendency and General Board, have established a Sunday School



Scenes from the British film strip, "That They Might Have Joy", showing various Sunday School departments in action.

might have joy

Organization which works through established procedures and a selected course of instruction carefully planned to meet the learning needs and abilities of all Church members regardless of age, advancement and background.

Sunday Schools throughout the Mission operate under the direction of the Mission President. He may delegate this responsibility to a counsellor, and/or to a Mission Superintendent or Superintendency, assisted by a Mission Board. If a Mission Board is organized and functioning, the number and members to serve on this board are to be chosen by the Mission President.

The purpose of this Mission Sunday School Organization is to supervise the Sunday School Programme for the Mission, adapt General Board suggestions to Mission practices, conduct conventions among the Districts and pass on all matters pertaining to the Sunday School operations within the Mission.

Sunday Schools in the Mission Districts are under the direction of the District President. He, also, may delegate this responsibility to a District Superintendent, or Superintendency, consisting of a Superintendent and two assistants, assisted by a secretary, or this responsibility may be delegated to a Superintendency and District Board. This District Board should consist of a Superintendent, First Assistant Superintendent, Second Assistant Superintendent, Secretary and one associate Board Member for each of the courses taught in the Sunday Schools throughout the District. These associate Board Members should be specially selected teachers from each of these course departments and they should be given responsibility, in addition to their regular teaching, of instructing other Sunday School teachers in their departments at the regular Monthly Preparation Meetings.

Superintendency Responsibilities

Some of the important responsibilities of the District Superintendency are to organize, supervize and motivate a strong, capable District Board to hold weekly council meetings for planning purposes; to plan and conduct monthly District Preparation Meetings; to instruct new superintendencies in their work and to see that they are properly supplied with the necessary Sunday School procedure and course materials; to visit regularly, by appointment, the Sunday Schools of the District; to study carefully the monthly reports, to provide help to Branch Superintendencies in carrying out their responsibilities, to encourage and aid in the training and development of teaching ability in the branches and to foster the establishment of branch teacher training classes; to encourage the establishment of branch libraries, and to assist Branch Sunday Schools in enlistment work.

To achieve a smooth running District organization, these responsibilities should be appropriately divided and delegated to each member of the Superintendency and Secretary.

Branch Organization

The Branch Sunday School organization should consist, under the supervision of the Branch Presidency, of a Sunday School Superintendent, two assistants and a secretary. These should be assisted by choristers and organists for both the Senior and Junior Sunday Schools and by a coordinator for the Junior Sunday School. Where a Sunday School library is in existence, a librarian should be appointed. Also, each Sunday, at least two greeters should be appointed to meet Sunday School attenders, make them feel welcome and usher them to their seats.

For course instruction, teachers should be provided, together with substitutes, for each of the Sunday School courses being offered in the Branch.

The Branch Sunday School Superintendency has the responsibility, under the Branch Presidency, for the full operation of the Sunday School. Normally, however, the administration of the Sacrament, the calling and setting apart of officers and teachers, the housing and equipping of the Sunday School and the calling of prospective teachers to attend the teacher training classes are the res-

ponsibilities of the Branch Presidency and are not delegated. However, these responsibilities should be carried out in close co-operation with the Sunday School Superintendency.

Uniformity of Organization

Although some slight adaptations in organization and courses offered are contemplated under certain special conditions, basically, Sunday School organization and procedures are uniform, or should be, throughout the Church. This is true in stakes and wards and in missions and branches and is the reason why members of the Church attending a Sunday School anywhere in the world in beautiful chapels, rented halls or even in member's homes will find fundamentally the same organization and procedures in operation.

Central Supervisory Committee

In order to assure appropriate uniformity and to make certain that our Sunday Schools are functioning through approved organizations and procedures, President Mark E. Petersen of the West European Missions has announced the formation of a Central Auxiliary and Priesthood Supervisory Committee for the twelve West European Missions and the seven Stakes therein included. Details of the responsibilities and personnel of this committee are described elsewhere in this issue.

Our Sunday Schools, their organization and operation and their effectiveness in teaching the Gospel, will be given special attention and assistance by this committee. All aspects of Sunday School procedure will be studied in an effort to achieve the type of unity which will produce the best results. In our Sunday Schools, we want leaders who inspire an attitude of worship and teachers who motivate students to put the principles of the Gospel into action in their lives.

Sunday School Procedures

We seek to establish Sunday School worship services that are guided by the Spirit of the Lord, rather than by mechanical routine. We want inspirational music that induces worship and hymns that inspire belief and joy in the Gospel and provide an opportunity for all to participate. We want hymn practices that build a unified spiritual expression and 2½-minute talks, planned and rehearsed in advance, of suitable content, clear organization, pleasing delivery and which provide to children and youth opportunities of expression of Gospel learning. Our Sacrament Services must be conducted so as to invite God's Spirit to be present and so that we, "may always have His spirit to be with us."

Our Sunday Schools are blessed with many special advantages. We hold our services on the Sabbath, the Lord's day. On this day, personal attitudes should be especially receptive to spiritual influences. Our Sunday School worship service is planned and conducted to establish an atmosphere conducive to effective, inspired teaching.

We can achieve these desired results provided we follow the Lord's plan and make sure that our Sunday School organization and procedures are conducted in the way that He, through His chosen leaders, has instructed us.

M.I.A. Leaders in training

These pictures are of MIA leaders from the British, and South-West British Missions and the London Stake taking part in a Leaders' Training Course at Avon Tyrrell, near Bournemouth. The Central Council of Physical Education assisted in the instruction of netball, football, basketball and other indoor and minor outdoor games, and also in the teaching of folk dancing, which was a very popular evening activity. During the evenings also were discussions on MIA administration and instruction, and talks on teenage marriage.

Designed to fit branches of all shapes and sizes

by President and Sister A. RAY CURTIS
of the South-West British Mission

MIA Summer Camps are not always all fun and games — the dishes still need washing up!— as these London Stake sisters discovered. Below: MIA leaders in training at Avon Tyrrell.

"Therefore, O ye that embark in the service of God, see that ye serve Him with all your heart, might, mind, and strength, that ye may stand blameless before God at the last day." (*D. & C. 4:2*)

IN June, 1875, President Brigham Young said the purpose and objective of the M.I.A. in these words:

We want you to organize yourselves into associations for mutual improvement. Let the keynote of your work be the establishment in the youth of an individual testimony of the truth and magnitude of the great latter-day work; the development of the gifts within them that have been bestowed upon them by the laying on of hands of the servants of God; cultivating a knowledge and an application of the eternal principles of the great science of life.

THESE WORDS ARE OUR ORGANISATIONAL HERITAGE

President Petersen has created a Central Supervisory Committee for the West European area to further implement and assist leaders in the auxiliaries and priesthood organisa-

The North British Mission Mormon Yankee baseball team, which won the Lancashire Cup Final recently, and then went on to beat the Merseyside League All-Stars. Back row: Bro. Abbott, manager; Mr. Price, baseball commissioner; Elders Sanford, Colvin; Mather and Jones. Front row: Elders Barney and Wilson; D. Abbott, bat-boy; Elders Malnar, captain, Cullimore and Jensen.

tions. M.I.A. is an important part of this organisation.

OUR ASSIGNMENT

1. To help unify the M.I.A. programme in all Stakes and Missions.
2. Work closely with the General Boards of M.I.A.
   a. Report to and receive direction from regularly.
3. To provide helps and suggestions for monthly leadership meetings.
4. To correlate the activity programme of M.I.A., so that our youth can see the programme in its greater perspective.
   a. Culminate activity in Zone and All-British or West European play-offs and presentations.
   b. Organize and hold an annual West European M.I.A. Conference for leaders and youth.
   c. Demonstrate best of year's productions and activity and present programme for following year.
5. Develop leadership training course programme in organisation, teaching, and activity.
6. Lend co-operation to visiting General Board people in their visits to Stakes and Missions.
7. Provide additional helps, as needed and possible.
8. To sustain fully the Priesthood organisation of the Church in:
   a. Developing testimonies.
   b. Developing talents.
   c. Providing social activities.
   d. Providing and enlarging recreational activities.
   e. Developing faithful Latter-day Saints.

The Lord said: *"This is my work and my glory—to bring to pass the immortality and eternal life of man."* (*Moses 1:39*)

M.I.A. brings to Members and Friends:

a. Spiritual Growth — through Gospel study;

b. Spiritual Recreation — through playing and praying together;

c. Cultural Enrichment — through social activities.

M.I.A. is the activity organisation of the Church. Have something scheduled ahead at all times. We particularly call your attention to the need to take your young people into the planning of activities. Let them feel they are vital to the planning, organising, and carrying out of the activities.

Try to help young members of the M.I.A. understand the purpose of M.I.A. and get a greater vision of the programme by including them in planning meetings.

LARGE AND SMALL M.I.A.'s

While the programme is designed for large M.I.A.'s, it is easily adapted to smaller Wards and Branches or even Home M.I.A.'s. Small ones grow into larger ones in a hurry under the direction of someone with an imagination. There are plenty of helps available, and we will give special help to individual units or will continue to publish helps in the "Millennial Star."

THE M.I.A. EXECUTIVE HANDBOOK

No M.I.A., large or small, can function without the knowledge and use of the executive handbook and the other handbooks for the various departments. Every leader in M.I.A. should be thoroughly acquainted with

the contents of the handbook and know how to quickly refer to the various departmental instructions given therein.

Fully staffed Ward and Stake organisations are wise to refer to the executive handbook, beginning with page 23 for the full organisation of a Stake or Ward organisation.

YOU WILL NOTE THAT HERE COMPLETE CO-OPERATION BETWEEN YMMIA AND YWMIA IS PARAMOUNT.

WARD ORGANISATION

The ward M.I.A. programme is administered under the direction of the bishopric. The bishop calls M.I.A. leaders to assist him with ward M.I.A. auxilliary work for which he is responsible.

One member of the bishopric is assigned as bishopric adviser to the M.I.A.

The ward YM superintendency and YW presidency are called by the bishopric. The names of prospective ward or branch board members (age-group teachers and activity directors) are submitted by the ward YM superintendency and YW presidency to the ward bishopric for approval. After approval, they are called by the bishopric to serve on the ward or branch level.

Complete ward or branch boards consist of the following:

Young Men
- Superintendent
- First Assistant Superintendent
- Second Assistant Superintendent
- Secretary-Treasurer
- Era Director

Age-Group Teachers
- Mutual Study Teacher
- Young Marrieds' Teacher
- M Man Teacher
- Explorer Adviser
- Associate Explorer Adviser
- Scoutmaster
- Assistant Scoutmaster

Activity Directors
- Dance Director
- Drama Director
- Speech Director
- Athletic Director

Young Women
- President
- First Counsellor
- Second Counsellor
- Secretary-Treasurer
- Girls' Programme Secretary
- Era Director

Age-Group Teachers
- Mutual Study Teacher
- Young Marrieds' Teacher
- Gleaner Teacher
- Laurel Teacher
- Mia Maid Teacher
- Beehive Teachers (2)

Activity Directors
- Dance Director
- Drama Director
- Speech Director
- Athletic Director

ADAPTING THE M.I.A. TO THE SMALL WARD

The M.I.A. programme is designed to fit the average ward in an average situation, but is *flexible* enough to meet every situation wherever it is found. Since the scope of M.I.A is now worldwide and its aspects are varied and complex, some stakes and wards as well as districts and branches will need to adapt the programme to fit their own needs—some very little, some a great deal.

The dividing of wards and branches and the forming of new ones solves the expanding ward and branch situation and controls the size of M.I.A. so that it does not become too large. Some stakes and districts in scattered areas have very limited facilities because of small membership. Under these situations our M.I.A. programme needs to be adapted in a major way. For small stake, district, ward, or branch M.I.A.'s which need to adapt the programme, the General Board gives the following suggestions:

1. Carry out the fundamental features of M.I.A. (assembly programmes, lessons, calendared rehearsals, and activities).
2. YMMIA and YWMIA jointly promote the Programme.
3. Have six executives (three men, three women).
4. Have a YMMIA secretary and a YWMIA secretary.
5. If necessary, these eight officers can also serve as teachers and activity directors until additional help is available and leadership is developed.
6. If necessary, form a combination of classes among compatible age groups, such as Beehive and Mia Maids; Scouts and Explorers; Mia Maids and Laurels; Laurels and M Man-Gleaners (in this case the girls' leader would have to keep two rolls—one for girls in the Girls' Programme and one for those above Girls' Programme age).
7. Activity programmes should be carried out by executives or age-group teachers if there are no activity directors.
8. Through the stake or district executives write to the general M.I.A. boards for help if you need to solve a special problem.

HOME AND NEIGHBOURHOOD M.I.A.

In some stakes and districts there are remote areas in wards and branches where Church members live, making it impractical for them to attend M.I.A. meetings. For isolated families, *Home M.I.A.'s* may be organised within the ward or branch. Two or more isolated families living in the same general neighbourhood may be organised into a *Neighbourhood M.I.A.* These special groups are organised under the direction of the priesthood.

Home and neighbourhood M.I.A.'s are dependent on ward and branch M.I.A. organisations for directions, helps, materials, and encouragement.

Home or neighbourhood M.I.A.'s use regular M.I.A. reports and send them to the ward and branch M.I.A. officers, who compile them with the ward or branch report.

For further information concerning M.I.A. home and neighbourhood organisation send for the "Mission Manual," available at the general M.I.A. offices, 135 South State Street, Salt Lake City, Utah, U.S.A.

Where necessary, in some large towns, there are two or more branches or wards, and it may be desirable to combine two or more branches or wards for one good M.I.A. In such cases, be sure to get the approval of

the bishopric or branch presidents. Your request should be accompanied by suitable reasons for combining, such as total memberships of both units, numbers of boys and girls M.I.A. age, available leadership, attendance figures, etc. The bishoprics and branch presidents would obtain permission of the Stake and Mission Presidents. There are good instructions for record keeping and organisational information in the executive handbook, pages 34 and 35.

ABOUT STAKE OR DISTRICT LEADERSHIP MEETINGS

Stake or District leadership meetings are the place where stake and district leaders have the special opportunity to give suggestions to ward and branch leaders, help plan programmes, demonstrate ideas, conduct workshops, and assume full stature as boards. There is only one criterion of a good leadership meeting ... and that is good results in the wards and branches. They will look just like the board responsible for them. Make good leadership meetings, with a check-up at the wards and branches.

Follow the outline on page 193 of the executive manual for a well organised leadership meeting. Please feel free to call on us for any help we may be able to render:

President and Sister A. Ray Curtis,
Central Supervisory Committee,
16 Ivywell Road,
Bristol 9.
Telephone: Bristol 682494.

FINALLY

Let's keep the torch lit and the fire burning in all our organisations over the *All-British Annual Conference*. Be sure every leadership meeting includes check-up and follow-through on the preparation and financing of transportation for this great event. Let's make the first one the one to herald the high standard to be used in future Conferences in years to come.

One way of getting a bird's-eye view is found by this young girl at the London Stake MIA summer camp

conducted by Sister EILEEN R. DUNYON of the Primary Association General

'...and they shall also

OUR Heavenly Father loves His children and He wants them taught the gospel of Jesus Christ. Primary is one of the helps He has provided, in order that children might learn eternal truths. With the rapid growth of the Church and the forming of many new stakes from missions, there is a need to recognize that a change from mission to stake, branch to ward, does not change the number of children involved, the problems concerned with distance, or the number of workers available to conduct the Primary programme. There are large Primaries, small Primaries, and home Primaries in stakes as well as missions.

In order to teach more effectively the children in the West European Area, both stakes and missions, we are effecting a uniform Primary programme. Stake Primary presidents, mission Primary presidents and advisors will be informed in detail of this programme and the way in which it should be carried out in all wards and branches. Each month this page of the "Millennial Star" will publish purposeful material to be used by all branch, ward, district and stake Primary leaders.

Included in this material will be helps for preparation meeting, which should be held monthly by each ward and branch, ideas for increasing attendance, suggestions for carrying out assignments which re-occur annually such as the Primary Family Hour, suggestions for teaching songs, ideas for improving reverence, ways to teach children to pray with meaning and sincerity, and material to help teachers improve the quality of their teaching. Often reference will be made to pages of instructions in basic Primary Guides. It is essential that all stakes and missions have a complete set of these materials. They can then look up the reference in the "Star" and demonstrate the lesson helps to small wards or branches who do not have all of the guides available. The basic materials are:

1. **Guide for Ward and Branch Primary Presidencies,**
2. **Guide for Home Primaries,**
3. **Guide for Ward and Branch Primary Secretaries,**
4. **The Primary Script,**
5. **Three Steps to Good Teaching,**
6. **The Standard,**
7. **The Children Sing,**
8. **Teaching the Gospel Through Music,**
9. **Inservice lesson book for the current year (1964-65 All Thy Children Shall Be Taught.)**

ORGANIZATION

1. Primaries should be organized for *all* Latter-day Saint children in the mission/stake and for as many of their non-member friends as will come.
   - *a.* Each branch Primary should be organized under a system that fits its particular needs.
     1. If there are Primaries with more than fifty children, classes are held for each age group. (See Guide for Ward and Branch Primary Presidencies, pp. 42-47.)
     2. If there are Primaries with less than fifty children the children may be divided into four groups or less depending upon the ages of the children.

        Children 4-5 are in the Skylet Class.

teach their children'

Children 6-7-8 are in the Pilot Class.
Girls 9-10-11 are in the Lihoma Class.
Boys 9-10-11 are in the Trail Builder Class.

b. Children who cannot attend regular branch Primaries should be organized into Home Primaries. Here usually all children meet in one class under the direction of the mother in the home. (See Guide for Home Primaries.)

1. In the case of a Primary with a very few children, widely varying in age, it may be advisable to have two classes. Children up to six or seven years of age might be placed in one class and older children placed in the second class. An older child, the father, or a neighbour could be asked to teach one class. A four-year-old and a ten-year-old should never be placed in the same group. It is impossible to teach them effectively together.

ANNUAL CALENDAR

Primary will function best if it is planned in advance. Every Primary has certain deadlines to meet and responsibilities to perform in addition to the regular scheduled Primary meeting. To help you look ahead to the needs of the Primary year, make an enlarged copy of this annual calendar. Here is a way, at a moment's glance, to see what has to be done each month in Primary.

Your reports will always be on time if you know that you mail one on the fifth of every month (see calendar). Each Primary worker should have one of these calendars and refer to it weekly to see when activities and reports are scheduled. Fill in the extra spaces with events which you have planned for your own branch, ward, district or stake. The numbers show when material is due. A cross indicates the month in which an activity should be carried out. The ward or branch should set the date and fill in the square. Note that the Pilots should have a programme for their parents in October.

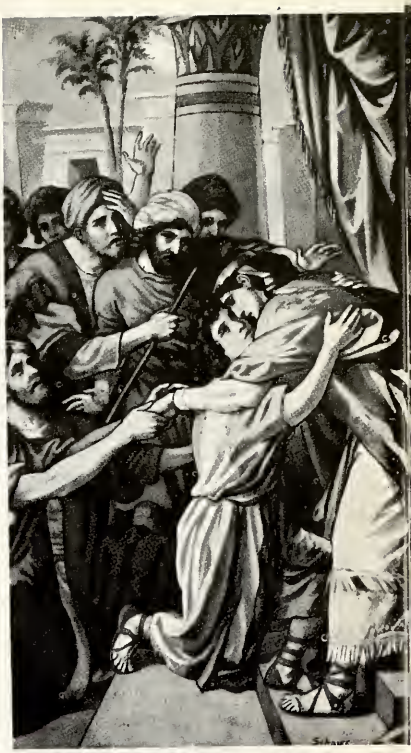
PREPARATION MEETING

Following are suggestions which could be demonstrated at a preparation meeting to help every teacher improve in her teaching without expense or lengthy preparation. Primary children soon tire of hearing the lesson presented in exactly the same way each week. Children love the element of surprise. They like to know that you have planned something different for them to do. They look forward to an experience-sharing time in Primary. These procedures can be repeated over and over again with the children if you adapt them to the lesson material which you are presenting.

1. Mount pictures (taken from magazines or newspapers) of Church authorities, presidents of the Church, sacred places, buildings (such as the tabernacle, temples, etc.) on cardboard. Let the class see these pictures in rapid succession to identify them. (Have a pencil and paper for older children, let them write the names. For younger children, see who can whisper the name first.)
2. Write on the blackboard or on a strip of paper, anything which the class should have previously learned that you wish to review this day. Omit certain words. Have the class read it through silently and supply the words that are missing. Then all read it orally as a group.
3. On several strips of paper print a portion of an Article of Faith, Scripture verse, or any teaching you wish the class to remember, with two or three of the words on each strip. Hand one strip to each child until you have handed out all strips (any number from two to five or six). Then have these children arrange themselves so that the sentence reads correctly. For children who cannot read, write the sentence on a card. Cut the card into five or six large pieces of jig-saw puzzle and let them put the puzzle together. Read the assembled statement for the child. Let each child take a puzzle home to share with his or her family.
4. Prepare a list of words which were important to the lesson. The letters should be mixed up such as *tfhia* for *faith*. Allow a few minutes for the class to unscramble the letters and have someone read the words. For younger children, pass out the letters to a word, with each letter written on an individual card. Number the cards. The children stand in front of the class in numerical order and spell the word.
5. Formulate some questions about the lesson. With masking tape, secure the written answers (one

word if possible) at various places around the walls. Read the questions, let the class take turns locating and bringing you the answers. (Same process may be used with younger children if the answers are numbered. For question No. 2 they would find answer No. 2, etc.)

6. Use a posting chart to put questions and answers in wrong sequence. Have one of the class members place the correct answer opposite the question.
7. Place pictures of sacred places, General Authorities, presidents of the Church, etc., on flannel board. Have names written on slips of paper and placed on the table. Let the class members place the correct name below the picture. For younger children say the answer and let them identify the picture.
8. Teacher says: "I am thinking of a man who had eleven brothers. He was sold into Egypt and became a leader in the King's court. Who is he?" Vary this procedure by saying: "I am thinking of a story. ... I am thinking of an object. ... I am thinking of a character in the Book of Mormon. ... I am thinking of a Church president. ..." Use this to review the lessons covered for the past few weeks, or as a check-up to the lesson you have given that day.
9. Toss a bean bag to a child as you ask him a question. He tosses it back and gives you the answer. (If he does not know the answer he may toss the bean bag to another child who wishes to answer.) This is not a suitable Sunday activity, but may be used at other times.
10. Tell the story in the lesson, but do not tell the ending. Then give the class members an opportunity to tell what they would have done in a similar situation or how they feel about what happened. Then finish the story.
11. One person is selected to stand in front of the room. Class members think of questions which they can answer to ask the one in front. The one who asks the questions which the one in front cannot answer, earns the chance to stand in front of the room next. Repeat the process several times.
12. Finger plays which correlate with the lesson give all a chance to participate. Finger plays which help the individual child realize the purpose of the lesson are the most worthwhile.
13. Sing a song which teaches the same truth as the lesson. Develop the song with pictures, key words, etc. so that all may participate.
14. Put questions in a box about the next week's lesson. Let several draw them out. The next week they bring back information about these questions.
15. Place pictures from magazines on a table. Let a child choose one, show it to the class and tell about the picture. (Example: pictures of kind and unkind acts. Choose a picture and tell if this is something you would do if you were keeping the commandments of Jesus. Pictures of healthful foods and harmful products for teaching the Word of Wisdom, etc.)
16. Write a Scripture on a large piece of paper. Cross out one word at a time and have the class repeat the Scripture after each word is eliminated.
17. Bring an object in a bag or package. (Something which strengthens the purpose of the lesson.) Let someone open it and show it to the class. This may be done either at the first of, or during the lesson.
18. Ask the class a question. If the answer is "no" they should fold their arms. If the answer is "yes" they should raise their hands. Have the class close their eyes before participating.
19. Write a memory verse on the chalk board or on paper and place a number over each word. Write duplicate numbers on slips paper and place in a box. As a person draws a number he crosses out the word which has the matching number over it, then repeats the memory verse.
20. Give every child a card. Some will have numbers on them, some are blank. The child who has number one will answer question number one when you ask it. The children with blank cards may answer, if he does not know the answer, or if they wish to add more information to what has been said. Have the same number of cards with numbers on them as there are questions.



Joseph greets his brothers.

I am Joseph, your brother

by Sister EMMA MARR PETERSEN

UPON reaching Egypt, the ten brothers went at once to the governor and presented before him the youthful Benjamin. The sight of the young man filled Joseph's heart with joy. He was so grateful to know that this fine young man was his own brother, and he was happy to learn that his father was well and still alive. He hid his joy from his brothers, because he was not yet ready to tell them who he was. But he called his servant to him, and told him to take the brothers to his own home, and prepare a feast for them. Once more they became alarmed. Why should the governor have them sent to his own home? What would happen to them there?

When they met Joseph at his house, they gave to him the gifts Jacob had sent, and then bowed themselves down before him. Again Joseph asked about the family in Canaan, and desired to know more about their father. Once more telling him that, except for the shortage of food, all was well with the family, the brothers bowed themselves again before him.

Joseph then looked at Benjamin. "Is this your younger brother of whom ye spake to me?" he asked. And turning to the boy he said, "God be gracious unto thee, my son."

Joseph could no longer hold his feelings, so overcome was he. He left the group and hurried to another room, where he broke down and wept. After washing away the tears, he returned to the room where the others were, and ordered that dinner be served. Simeon was brought in from the prison, and they all sat down together, each one before Joseph in the order of their ages.

After dinner was over, Joseph sent his tired brothers to bed, to rest for their next day's journey. Then he commanded his servants to fill up his brothers' sacks with grain, and to put every man's money in the top of his sack. Then he took one of his own silver cups, and had it hidden in Benjamin's sack.

Early the next morning the brothers were sent on their way. Hardly had they left the city than Joseph sent his servants after them again. He was still teaching his brothers a much needed lesson. He would make it appear that one of them had stolen his silver cup, and he would bring them back to him to answer for it.

When his servants overtook the brothers, they accused them of stealing the cup, and rewarding the governor's kindness with evil. The brothers were amazed and distressed. They knew they had not stolen anything, and so they said, "How could we steal gold or silver out of thy lord's house? With whomsoever the cup is found, let him be put to death and we also will be thy lord's bondsmen."

Joseph's servants then began to search the sacks, beginning with the oldest, and found the cup in Benjamin's bag. The brothers were shocked and dismayed. They knew that Benjamin would not steal anything. They feared some enemy had tricked them. Remembering their pledge to their father to bring Benjamin home safely, they felt sick at heart, and rent their garments. What would become of them now? What would happen to Benjamin, and how could they explain to their father?

Loading the bags of grain again upon their camels, they returned sorrowfully to the city to make a plea for mercy before Joseph, whom they yet did not know was their brother. Judah was the spokesman. Never had he shown such an unselfish spirit or so much love for his aged father and his young brother. It was this love and devotion, this spirit of loyalty and repentance that Joseph wanted to see in his brothers. Making an appeal for Benjamin, Judah offered himself as a sacrifice in the young boy's place. He said that Benjamin was innocent; he was pure and clean, and would never harm anyone; and that he was most beloved of his father, who would probably die of grief if Benjamin were not returned.

Joseph could no longer restrain himself. At last his brothers were learning their lesson—learning to love each other and forget their selfishness—learning to sacrifice themselves rather than to hurt the tender feelings of an aged father whom they had so deeply wounded.

Again he wept with joy and gratitude for this great change which had come to his brothers.

Joseph ordered everyone but his brothers to leave the room. Again he wept, this time so loud that "the Egyptians and the house of Pharaoh heard." The brothers looked on in astonishment. Why should the governor of all Egypt act like this? What had happened to make him cry so hard right in their presence? They could not know what was in Joseph's heart, and of course did not suspect that Joseph was their brother.

Composing himself, this man who was now the governor of Egypt said to them: "I am Joseph; doth my

father yet live?" But his brothers did not answer him, they were so puzzled by this turn of events.

Then Joseph said, "Come near to me, I pray you." And when they came near, he said, "I am Joseph, your brother, whom ye sold into Egypt. Be not grieved, or angry with yourselves, that ye sold me, for God did send me before you to preserve life. For these two years hath famine been in the land, and yet there are five years in which there shall be neither earing nor harvest. And God sent me before you to preserve you a posterity in the earth and to save your lives by a great deliverance. So now it was not you that sent me here, but God, and he hath made me a father to Pharaoh and lord of all his house and ruler throughout all the land of Egypt."

He told them to hurry back to their father, and tell him that his son Joseph was not dead, but alive, and the ruler of all Egypt. He told them to bring their father and all their families to live with him in Egypt, and that he would feed them and care for them all through the remaining five years of the famine. He promised them the land of Goshen as a place in which they and their families could live.

Joseph took young Benjamin into his arms, wept over him and kissed him, and Benjamin also wept. He kissed all his other brothers also, and wept with them.

When Pharaoh heard about it, he gave Joseph's brothers wagons, and animals to draw them; he gave them new clothing, and many provisions, and urged them to hurry to Canaan and bring Jacob and all their families down to Egypt with them. To young Benjamin was given three hundred pieces of silver and five suits of clothing.

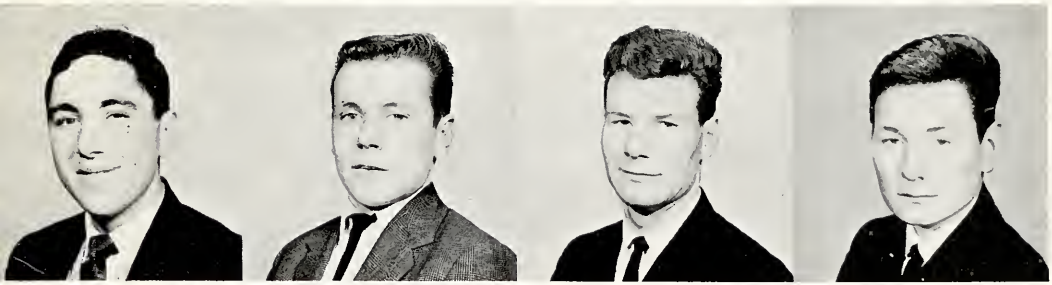
Jacob could hardly believe the good news that the brothers told him on their return. But when he saw their many gifts, the wagons, and provisions, and saw Benjamin and Simeon safely back home, he believed. It was to him as though Joseph had come back from the dead.

A CLOSING THOUGHT

by Bishop JOHN BUTCHER,
West Hartlepool Ward

Ronald Littlewood

Young Ambassadors



John Davison | William S. Gardner | James Laurie | Gordon Laurie

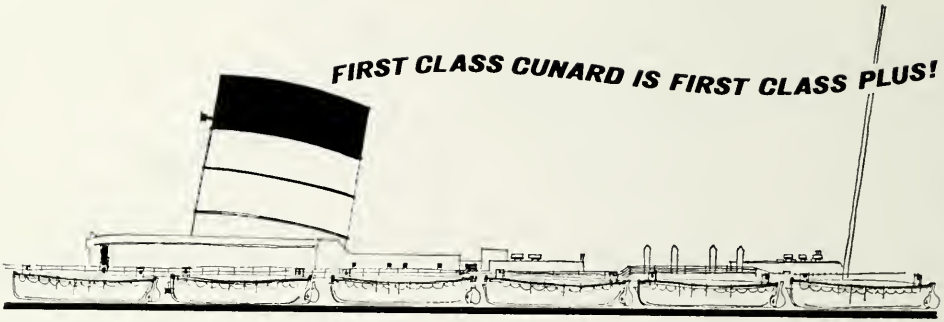
We of the West Hartlepool Ward are very grateful for the building programme of the Church, for it has given to us not only a beautiful new building but an opportunity of serving the Lord in a physical capacity as well as a spiritual one.

We have counted many precious blessings since the completion of our Chapel just over a year ago, and one of the dearest ones is the inspiration and encouragement it has given to our young men to serve the Lord as Church Building Missionaries.

We are proud of the five young men which we have away at present, and thankful to their parents for letting them go.

These young people, without exception, left home as immature adolescents, equipped only with healthy bodies, a desire to serve, and a testimony of the truth of the gospel of Jesus Christ. Within weeks they became skilled workers, and, which is most gratifying of all, spiritual giants.

On behalf of the Ward Bishopric and members I salute our five ambassadors, they are a constant source of pride and inspiration to everyone at home. May the Lord bless them and everyone connected with the building programme; it is a living testimony to us that God lives and guides this work today through a living prophet.



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